

The AMERICAN FRIEND

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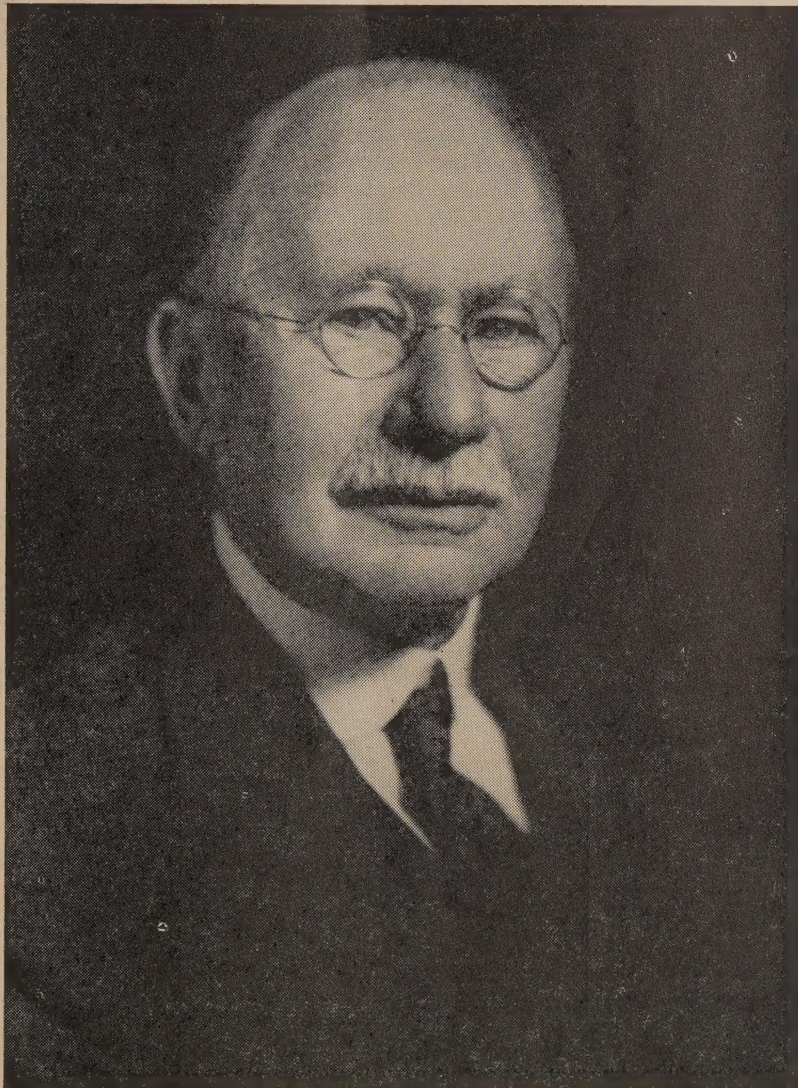


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Rufus Matthew Jones -- "Friend of Life"

In tribute to the memory of the beloved Friend whose greatest efforts were toward reconciling differences—be it between countries threatening war, or Friends of widely-differing viewpoints—Elizabeth Gray Vining has written this excellent biography, capturing the depth of Rufus Jones' mysticism, the profundity of his scholarship, the joy of his wit and humor, and the true spirit of this Friend.

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Kisumu, Kenya,
East Africa

September 5, 1958

"We had a wonderful meeting yesterday with the pastors and superintendents of East Africa Yearly Meeting. All except one came, and he had to be in Nairobi, or he would have come also. They have a wonderful spirit and desire to learn, to grow and to make the best possible contribution to the Yearly Meeting. . . . The entire group took time out to attend a portion of the Kaimosi Monthly Meeting which met yesterday, and I gave a message . . . It was good for all of us to have that fellowship. The meeting of the group was in the home of Fred and Inez Reece, and many said this was the first time they had been invited to the home of a missionary for such a meeting. You could see that they deeply appreciated this opportunity. Inez Reece served the noon luncheon to them, and Mildred Henry assisted her . . . This has been a great experience for me! Benjamin N'gaiara brought his wife, three older daughters and a seven-year old son to see me yesterday evening. It was great to see them. The older one is teaching and the two younger ones are in secondary school.

* * *

Bayreuth, Lebanon
September 9, 1958

Thus far I am on schedule and all is well. I have had a great experience in Kenya which will take months to absorb and evaluate. It grows on me by the hour since I left Nairobi Monday evening. One shouldn't have to try to tell about this for a long time after returning.

Fred Reece took the Jim Thorpes and me out to the National Park near Nairobi and we saw at least twelve different animals. Seven lions in one group came within a few yards of the car and acted like pets. I didn't get out, however!

This is beautiful here in Lebanon. You can see the mountains in the background and it is on the Mediterranean shore. The best airport and seaport in this part of the

world are here at Beirut.

It is evident that many would be happy to have the United States army withdrawn. I have been treated great in every place I have been, without a single exception. One fine appearing Italian in Cairo sought to know how he could get into America. He and I rode together to Beirut this morning on Missair (Egyptian Airline). I'm ready to go on to Jerusalem via Lebanon Airliner in the morning.

* * *

Henley-on-Thames
September 17, 1958

"It was good to arrive at Friends House in London . . . we had a fine flight from Beirut, with a brief stop at Rome to refuel . . . When we arrived over London the fog was so heavy we could not land, so we circled for almost four hours, when it cleared enough to land.

"It was my privilege to lunch with Jotham Standa yesterday, at Friends House, and to visit with Stephen Thorne, William Borton, and Denis Mariarty individually before coming on by train to Breeces in the open country just outside Henley-on-Thames. They are a delightful family.

"Mary Hoxie Jones and Tom Bodine are to join Ed Bronner, Larry Miller and me in the conference of Friends of Berks and Oren Quarterly Meeting next Saturday . . . I will spend two days with Friends in Oxford, go to the Saturday conference at Charney Manor, spend Sunday with the Talbots at Reading. Early Monday I will take a train for London to take the plane for Hanover . . . I am pleased that so very many choice opportunities have come to me on this journey.

JUST ANNOUNCED

A Seminar at the United Nations, New York City, is planned for United Society of Friends Women. It will be held November 10-12 during the period when Jotham and Rhoda Standa, Friends of East Africa, are members of the Quaker Team at the U.N.

Points of great interest to Friends will be visited, including the American Friends Service Committee warehouses. A limited number of places are available. Persons interested should contact, by October 15th, the U.S.F.W. president, Ruth Stoffregen, 2859 Langdon Farm Road, Cincinnati 13, Ohio.

THE AMERICAN FRIEND

New Series, Vol. XLVI, No. 20

Old Series, Vol. LXV, No. 20

Authorized By The Five Years Meeting
of Friends

Published Bi-weekly by the Friends Publication Board, at Berne, Ind. Address all correspondence to **The American Friend**, 101 Quaker Hill Drive, Richmond, Ind.

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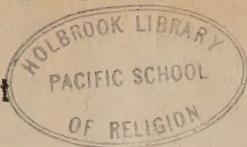
SUBSCRIPTION RATES

Per Year, \$3.00.
Foreign, 75 cents extra.
Single copies, 15 cents.
Advertising Rates on Application.
Entered as Second Class Mail Matter at the U. S. Post Office at Berne, Ind.

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Editorials . . .



Why I Tithe for Christ and the Church

I tithe because the Bible teaches tithing as a minimum standard for Christians. Leaving aside the teachings of the old Testament, let us look at some of the pertinent sayings of Jesus: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees (who certainly tithe) ye shall in no case enter the Kingdom of heaven." Matt. 5:20.

"Where your treasure is, there will your heart be also." Matt. 6:21.

"Freely you receive, freely give." Matt. 10:8.

If I take the Bible seriously I know that the money I share for the sake of the gospel automatically indicates the depth of my religious convictions. This is surely true of all of us.

It acts as a symbol of my break with the materialistic ideas of our day. Whether I am rich or poor depends upon my attitude. If I look less at my rich neighbors and their "ease," and more at the needs of the world—its hunger, privation and downright misery, I come to feel that I am truly rich.

To give a tithe or more helps me see that having what I want will not necessarily make me happy. Material possessions have very little to do with inner happiness. The inner glow of the Christian comes about through love . . . love of the world, love of God, love of Jesus Christ, and love of our fellow men.

I tithe as proof of my Christian convictions and commitment. Unless I am willing to give money to help bring our Christian convictions into reality, they may not be as dear as I would like others to believe. Early Quakers pooled all their possessions in order to spread the gospel of Quakerism. They did this because they could not be true to the Light within them and do otherwise.

If we believe that Quakerism has anything to say to our world today then we must do our best to back this belief with our money, because this is the medium of exchange which people best understand. Quakerism can only have power in our day as we give to spread its message abroad.

I tithe as an example to our children. We want our children to learn unselfishness. We want them to be out-going, sharing, loving persons. One way to instill this in them is by setting a good example.

I tithe because God first loved me "through Christ." I am grateful for the world in which I live; the shelter over my head, for God's goodness; for color, and beauty and fresh air. I believe it is given us to respond to God's goodness as the Psalmist did: "Bless the

Lord, oh my soul, and all that is within me; bless His holy name." Tithing is a concrete way of expressing these feelings.

I tithe because of the tremendous needs of the world. It is the nature of the Church that as long as there are human needs anywhere, the Church will need money. The Church is interested in the destiny of men. Wherever a child cries for hunger, the heart of the Church responds. No Christian with a heart can look at the needs of the world and not ask: "What can I do?"

Quakerism as a part of the Christian movement has a tremendous message and an amazing power which I would like to share with all the world that will listen. It may be too late to save organized Quakerism. I don't know. But I believe the ideals and high standards set forth by our Quaker forefathers are worthy indeed, today. Only as the Light of Christ shines can war and sin be dispelled.

What I can give is small indeed. But if I give my best, and if other Christians can catch this vision and give their best, a new impact will soon be made on the world. It will be made by those Quakers who are willing to back up their convictions and their dedication with their money and their lives.

—Leonard Hall

Leonard Hall, a graduate of Penn College and Hartford Seminary, is a former minister of the New Castle, Indiana, Meeting. Since 1954 he has been secretary of the Committee on Stewardship and Finance of the Five Years Meeting.

"If God ever spoke, He is still speaking. If He has ever been in mutual and reciprocal communication with persons He has made, He is still a communicating God, as eager as ever to have listening and receptive souls. If there is something of His image and superscription in our inmost structure and being, we ought to expect a continuous revelation of his will and purpose through the ages . . . He is the Great I Am, not a Great He Was."

—Rufus Jones

"How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances to their Master, to whom they are to give an account and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that a man walks and does just as I do, but because I feel the same spirit and life in him."

—Isaac Penington

We split the atom, and with the power
Make void the earth; but heaven's above
Imploring us in each dark hour
To loose the atom of God's love.

—C. S. Weist

Rufus M. Jones: "Friend of Life"

By Wilmer A. Cooper

Each century of Quakerism has seen the rise of one or more leading Friends who have in a significant manner shaped the course of the Society of Friends. Rufus M. Jones, the distinguished editor of *The American Friend* from its inception in 1894 until 1912, has been that Friend for the twentieth century. Few others in our history have had an equal influence either within or without Quakerdom.

It has been ten years since the death of Rufus Jones. During these years the tedious work of preparing his writings and papers for a biography has been done chiefly by his daughter, Mary Hoxie Jones. The biography, "Friend of Life," has now been prepared by Elizabeth Gray Vining. It represents painstaking research and is written in a clear style with the kind of human touch which reveals so well the life of Rufus Jones. His personal correspondence is used to illuminate many of the incidences in his writings. With few exceptions the book is well documented, and a carefully prepared index appears at the end.

The remarkable life of Rufus Jones which began in South China, Maine, in 1863 and terminated in Haverford, Pennsylvania, in 1948 was the life of an eminent teacher, scholar, writer, lecturer, world traveler and philanthropist. But above all he was a great Christian leader and Quaker saint whose impact upon the lives of ordinary people cannot be measured. Few great thinkers and writers have matched Rufus Jones' gift to speak to people in all walks of life. He knew how to express profound ideas in the form of simply illustrated stories, and anyone who knew him personally will never forget his sense of humor, his hearty laugh and homespun yarns.

A Religious Mystic

The story is filled with the intimacies of the Jones' family life and reflects the love which Rufus Jones felt for those close to him. But it is a story not alone of great joy and happiness; it is also interspersed with pain and suffering. Admirers of Rufus Jones' buoyant spirit may not be aware of the discouragements, poor health, and very real tragedy which accompanied him.

But most important is what motivated him and what were the important influences which shaped

his life and thought. At heart Rufus Jones was a poet and lover of great literature. Among the literary figures who meant most to him were Dante, Goethe, Carlyle, Lowell, Browning and Emerson. In philosophy he was influenced chiefly by the idealistic tradition of Plato, Plotinus, Kant, Hegel, Palmer and Royce.

Basically, however, he considered himself a religious mystic of the type represented in the New Testament mysticism of John and Paul as well as the mystical tradition of Plato and Plotinus and the Spiritual Reformers of the fifteenth and sixteenth centuries. He insisted on an "affirmative" mysticism which accepts and affirms life rather than denies and tries to escape from it. He also stood for a "group" type mysticism which reflected his Quaker background. He denied any great gulf between man and God, between this world and the world beyond. He believed so strongly in the immanence of God in man and the world, that he tended to play down the transcendent nature of God. For this reason sometimes he had to defend himself against charges of pantheism and humanism.

Another important aspect of Rufus Jones' thought was his philosophy of history, namely, his view of the nature and purpose of the historical process. Rufus Jones' whole life and hope for man were bound up with his optimistic view of history and his firm belief that history is slowly but surely moving toward a significant end. In this context he considered the problem

of sin and evil, the question of whether man's nature and his environment are such that he can realize the high destiny for which Rufus Jones believed him capable. Late in life he abandoned the idea of the inevitable progress of man and society, since this view did not deal adequately with the problem of evil. He came to recognize not only the capacity of man to misuse his freedom but he also came more and more to recognize the recalcitrant nature of man. Yet despite human failings Rufus Jones never lost his unbounding faith in man's capacity for goodness. He held that Christ not only revealed the fullness of God's nature and truth, but also what man is intended to be.

Influence Wide

If Elizabeth Vining's book lacks at any point in dealing with the intellectual side of Rufus Jones' life, it is with his interpretation of Quakerism. We do not generally recognize the extent to which Rufus Jones has changed the course of Quaker life and thought both in America and abroad. His biographer recognizes that he has been called into question by some younger Quaker historians as to the origins of the Quaker movement, but other aspects of his interpretation of Quakerism are dealt with inadequately. There is a tendency to be apologetic and avoid the fact that contemporary students of Quakerism, equally competent with Rufus Jones, believe he did not always deal fairly and objectively in his analysis of the early and middle periods of Quakerism.

Perhaps the most impressive thing about the life of Rufus Jones was the very wide influence he had upon the religious, educational and social enterprises of his time. Very little of significance within the Society of Friends during the past half century was not inspired or affected by Rufus Jones. To a lesser extent this has been true of his influence upon religious and social movements outside of Friends, such as the Foreign Missionary Movement.

Within Quakerism he was a prime mover in the development of the Five Years Meeting of Friends, the adult education work in England and America which led to the establishment of Woodbrooke and Pendle Hill, American Friends Service Committee, American Friends Fellowship Council, Wider Quaker Fellowship and Friends World Committee. In the field of



Elizabeth Gray Vining
The Author

education he was professor of philosophy at Haverford College for forty years, member and for many years President of the Board of Trustees of Bryn Mawr College, and served on the governing bodies of two other institutions, Moses Brown School and Brown University. In 1914 he was elected to the Board of Preachers at Harvard University and for many years was one of the most sought after college and university speakers in the United States.

Rufus Jones' biography is also rich with full accounts of his numerous travels abroad. His personal letters written on these journeys to Europe, the Near, Middle and Far East and South Africa are freely quoted by Elizabeth Vining. But an even more valuable part of the biography is the brief summary the author gives of the more than fifty books which Rufus Jones wrote during his lifetime. The principal ideas developed in the more important books are given in some detail. Since Rufus Jones was a prolific writer, his writings including many pamphlets and hundreds of articles and editorials, this aspect of his work constitutes one of his greatest legacies to mankind.

"Friend of Life" will undoubtedly become a best seller among Friends and will appeal to many non-Friends who remember and loved Rufus Jones. One does not have to wholly agree with Rufus Jones' views to appreciate his great contribution to the first half of the twentieth century. His life and thought should be read and studied appreciatively and critically. He would have been the last to regard his views as above criticism. Although Rufus Jones has no doubt had a greater influence for good than any other single Quaker in the twentieth century, some of his influence is bound to be re-evaluated in the second half of the century. Just as Rufus Jones and John Wilhelm Roundtree challenged what they saw wrong in the Quakerism of their day, so must we view Quakerism in the perspective of its present strengths and weaknesses and endeavor to minister to its needs for the future.

Bob Osborn, a member of the Evanston, Ill. Meeting, reports here on the visit of three young Russians to the U.S. accompanied by young Friends—besides the author, Richard Taylor, Paul Lacey, Wilmer and Rebecca Stratton. Eleanor Zelig joined them briefly.

An Exploration in Depth

By Robert Osborn

Three young Russians and five Young Friends went on a month-long odyssey this summer with two cars through the eastern and midwestern United States, the first caravan of its kind. It was an experiment in understanding in a field where other kinds of experiments have given only a very limited promise. Just the month before, a visiting group of twenty Soviet students had left a trail of dismay and very mixed feelings behind it, whoever may have been at fault.

We entered into seven months of negotiations with the Committee of Soviet Youth Organizations with some misgivings, and indeed there were snags to be dealt with. The Young Friends Committee of North America had requested a visit by four young people (not necessarily students) for a six-week tour beginning the first week of July. What we finally had to settle for was three visitors for four weeks beginning close to the middle of August. At one point it seemed that the Soviet Committee was aiming for a largely speechmaking tour, which would have destroyed the character of the project we envisaged. The State Department's retaliatory travel restrictions for Soviet visitors meant some disappointments for us: not only were we barred from the Blue Ridge Parkway and the Smoky Mountains, but the restriction on most of Indiana eliminated a meeting in Indianapolis and created a long detour to Chicago.

As soon as our Russians arrived, however, the human dimensions of the adventure threw everything else into the background. We were confronted with three very different personalities: Vladimir, the journalist, whose mellow tolerance for life and politics was matched with wit, shrewdness, and a streak of the bon vivant; Anatoli, the student of Latin American history, an acute thinker and able conversationalist, whose emotions were readily aroused by great social issues; and Volodya, the Soviet Youth Committee representative and student of economics, gregarious and personable with changing moods, something of a prankster, a keen debater on hot issues but always ready to smile and talk about something else.

By contrast with other groups of Russian young people we had heard about, our three were more flexible and good-humored than we had dared hope. They agreed without hesitation to nearly all of our arrangements, split up to spend their nights with American families, and followed us on a merry chase through factories, farms, schools, and whatever there was to show. Night after night they went cheerfully through the exhausting routine of question-and-answer sessions before Friends and others where, in spite of our efforts to keep discussion on the rails, there were no holds barred.

Unfortunately for our audiences and various local hosts, it was hard for us to share with others the real meat of the experience, namely the relationships within our travelling party. Not a great deal could be said at public meetings. At best, we could only try to convey some of the spirit of our experiences together. But even here, the kind of atmosphere which evolved within our group must have puzzled those who had not seen it develop from the beginning. We could not rely on good fellowship alone to crystalize our relationship, and serious discussion by itself was no answer either. Because each of the two approaches was infectious by itself, both threatened to go off at tangents. A single innocent question could touch off an all-night debate which inevitably had heated moments. A well-timed bit of humor, on the other hand, could throw political talk to the winds but still not resolve tensions. We groped between the extremes. There were in fact periods of considerable tension, and moments when a very minor disagreement could break off the contact we hoped we had established.

What finally happened was that as we learned the rules of an unfamiliar game, the game itself began to fall into perspective for both sides. We learned, for example, that in a discussion on social issues it is useless to think even in terms of scoring certain points, let alone "winning" or "losing" an issue. What counted was what remained after the smoke had cleared: fairness, forthrightness, constancy, and a willingness to hear the other

(Continued on next page)

side out and give it its due. In our periods of fellowship, too, persistence in getting across our concern for our guests as persons eventually won us their concern in return, however often we felt we had been brushed aside. Just occasionally, often unexpectedly, the Russians would confess these things to us. To us, that in itself justified the project.

We hope that we have started something new in Soviet-American contacts, that we have discovered a framework or setting for exploring in depth the differences between our national characters. The experiment will have to be repeated many times before any evaluation can be attempted, and even then it is hard to know just how to measure success. The results we think we should look for are not mainly political agreement, or knowledge of each other's lands, or even a feeling of friendship by itself. The crucial quality, as we saw it this summer, is an instinct for each other's behavior — something Christians are supposed to be good at—and an acceptance of the circumstances from which this behavior springs.

Friends and Race Relations

In welcoming the 1958 American Friends Conference on Race Relations to Westtown School, Headmaster Dan Test made timely reference to the ocean of darkness around us and the ocean of light over-all.

Over the Labor Day week-end one hundred thirty-five Friends from most of the United States gathered there and labored mightily with the ocean of darkness in themselves and their world in the area of race relations.

Although the conference had no formal theme, there developed a sense of unity on the need for personal and group redemption before any really effective work in improving race relations could be done. David Stanfield of North Carolina, Emery Via from Georgia and John Bross, an Alabama Friend, patiently but pointedly reminded us how far the Society of Friends and Protestant Christianity are from achieving meaningful brotherhood with the Negro. The church, they said, is a reflection of local customs rather than a revelation to them.

The cost of this change in a real sense of personal redemption was delivered to the Conference under real concern by Barrington Dunbar of Illinois and by James Walker of the Friends World Committee. These spontaneous messages came largely from the inspiration of the formal presentation by Martha Jaeger of New York on the psychological costs of prejudice in the individual.

While struggling with this strong group feeling of our own short-comings, the conference delegates and speakers shared many ideas of practical concern. Speakers presented the very real and personal problems Friends have faced in Little Rock, Cleveland, Philadelphia, Indianapolis and Virginia. The activities of Friends and groups such as the Philadelphia Commission on Human Relations, the A.F.S.C. program on housing and job opportunities, the Friends Suburban Housing Inc. real estate brokers, and the activities of CORE in meeting massive resistance in South Carolina were all ably presented. The conference, organized into small discussion groups, took up these themes and added others on Indian problems, communication in a segregated community, school desegregation and dramatic and visual-education techniques.

Ira Reid of Swarthmore summarized the conference in the closing session by reminding the group that there is no longer a choice between action and inaction, but only a choice of what action to take. The Society of Friends, he said, enjoys a unique prestige in that it is generally considered neither too militant nor too reticent. We should be ready for any service which the new era of human relations opens to us.

The tangible results of the conference were few: a telegram to the President, a message to all Friends; a minute of support to Atlanta Friends for their new center; a travelling emissary, Victor Pashkis, from the conference to all friends; and a plan to meet again in two or three years under Friends World Committee auspices. However, the intangible importing of 'Holy Impatience' within ourselves and our religious and secular societies, may be a fuller measure of the worthiness of this gathering of Friends at Westtown.

—James O. Bond

All-Iowa Friends Picnic

"This was a perfect day, in every way" was the comment of many of the 250 Iowa Friends present at Quaker Heights, Eldora, Ia. on Sept 13, after having spent the day together in fellowship and inspiration. Conservative, Five Years Meeting and Independent Friends were in attendance.

Among those introduced during the morning session were Pres. Arthur Watson, William Penn College; Clarence Yarrow, Executive Sec. North Central Regional Office of the AFSC, Des Moines, Ia.; Ray Hampton, Chairman of the Iowa Committee of the AFSC; John Davis, Searsboro, Pres. of Iowa Quaker Men; Anna Schanz, Marshalltown, a Friends Missionary in Guatemala, and a student from Scattergood's early days as an academy. Charles O. Whitely, minister at Greenville, gave the welcoming address.

A bountiful basket dinner was enjoyed at noon. Preceding the afternoon session Friends enjoyed visiting, recreation and a brief program planned especially for the women by Frances Norman, Marshalltown Meeting, Gertrude Kaisand, Bangor, and Irma Morris of Oskaloosa.

At the afternoon gathering the Quaker Men, whose primary project has been the camp at Quaker Heights, told of plans for pouring the cement base for another cabin to be built this year.

John Haramy, of Indianapolis, Ind. was guest speaker for this occasion. His theme was "Where Are We Heading?" He challenged us to be aware of the reality of God. He also emphasized the importance of the Christian church in developing the American way of life that makes possible the work of such organizations at the A.F.S.C. We were encouraged to show our love for God by serving those about us in a material and spiritual way.

Many Friends expressed the feeling that each individual and each group of Friends had a definite contribution to make to the on-going of God's Kingdom among men.

Mildred and Marion Rains

Friends of Watseka, Ill., plan a Homecoming celebration on October 19th. Morning worship at 10:30 will be followed by a carry-in dinner and afternoon program. The meeting takes pride in its new church and parsonage. All Friends are invited.

An Open Letter To Cuban Leaders

Respectfully directed to Fulgencio Batista, President of the Republic, and to Fidel Castro, and to the Presidential candidates of the November 3 election:

In writing this letter we are moved only by love for the people of Cuba. The sight of armed strife produces so much grief. All are brothers and members of the great human family. Today so many friends of Cuba see with profound sadness families, towns, provinces and a whole nation divided by a fratricidal war. They see the youth of Cuba, always capable of responding to noble ideals, divided and taking up arms one against another.

Distrust and fear are leaving their harmful influence throughout the entire country. Cubans, always lovers of liberty, cannot enjoy it when divided and in conflict they do harm to each other—when they resort to armed force, terror and violence.

The methods of violence, the absence of respect for life and the personality of man, the closing of centers for education, the humiliating, clandestine recapturing of one's native land, the forced exile of many of its native sons, the restrictions of the universal rights of man, and the poison of hatred among brothers are blows which strike at the very soul of Cuba.

And from this heartsick soul there arises a voice which cries out to the conscience: Every blow of Cuba against Cuban, of brother against brother, is a blow against me. May my sons only realize that neither these nor those are the enemy; but the enemy of Cuba is the war, the armed struggle.

Moved by the pain which the present situation produced in our hearts, we speak in a spirit of humility and understanding. We do not condemn nor judge. We do not pretend to have answers to the many problems of this good and generous nation.

We believe that the men of Cuba really desire the well-being and happiness of their country. We believe that all love Cuba and wish to see it progress and to contribute with their talents to the social and spiritual progress of the human race. We believe that in the present situation the greatest manifestation of love for Cuba would be to

lay down the deadly arms and proceed in the solution of problems along the road of non-violence. Because we sympathize greatly with the people of Cuba, we desire to see her sons united and struggling not (as) Cubans against Cubans, but intelligently against poverty, ignorance, infirmities, vices, exploitation and against bad distribution of wealth and opportunities for progress.

Cuba suffers in the flesh and economically because of its need for peace. We believe in the bigness of heart of every Cuban and in his real desire to contribute towards the cessation of hostilities and to the reunion of the leaders in order to establish peace and confidence. Impartial observers from the United Nations could be invited for restoration proceedings.

The work of healing the wounds and of effacing, by reconciliation among brothers, the causes of the division and of the bloody strife must be initiated from Oriente to Occidente.

We speak as members of the Society of Friends (Quakers). Conscious of that of God in every man we affirm that the arms of the spirit—truth and non-violence—are the spiritual arms which every man may put on, every group of men, in order to struggle for the realization of his ideals.

For more than 300 years the Society of Friends has tried to abolish war, trying first to abolish the causes and occasions of war. We believe that war is contrary to the spirit, to the life and teachings of Jesus who put into practice, in place of war, methods of love and personal sacrifice.

We believe that in the realization of all political and economic programs the means are as important as the ends. History reveals noble and altruistic plans converted into terror, crime and death when deceit, violence and force were used in order to bring them about.

In the spirit of unity with those who suffer, with those who are ready to sacrifice themselves for the realization of noble ideals, with those who feel responsibility for institutions and their work, with those who have had to leave their homes and their country, with those children who look at their elders armed one against another

"Can Friends help to end the struggle between Fidel Castro and Fulgencio Batista in Cuba?" was the question posed to Friends this summer. This being a civil war, no outside agency such as the United Nations is able to act.

When the concern for a mission to Cuba was laid upon four Friends it was learned that they shared this concern even more deeply. They gathered in Havana on the 11th of September. Efforts to see Batista were frustrated at every point. Their Sunday was spent in visitation and fellowship with Cuban Friends, and the next day the delegation separated though two remained in Cuba. The actual experience of this delegation will be reported in the next issue. A number of Friends were asked to help, it being necessary to finance this trip entirely through individual contributions.

Visiting Friends were: Hiram Hilty, professor at Guilford College, N.C., who lived in Cuba from 1943-48 under appointment by the American Friends Board of Missions; Heberto Sein, a Mexican Friend who teaches at the University of Mexico, and is the son of Margareta Mariage, an Iowa Friend and early missionary; and Miguel and Pauline Casado, Friends of Wichita, Kansas where he is in business. Pauline Casado has been active with the U.S. F.W., while Miguel Casado, who is a native of Spain, grew up in Cuba.

These Friends addressed this letter to the Cuban leaders and their followers.

when they should see them dedicated to constructive work, we direct this letter with sorrow for all the people of Cuba and in particular for the men mentioned who, together with others, can do so much so that peace may reign in Cuba and so that the Cubans may build up the society of justice, liberty and brotherhood which they so desire to have.

Hiram H. Hilty
Miguel and Pauline Casado
Heberto M. Sein

Indiana's Commitment To A Deeper Life

August 15-21, 1958

The sessions of Indiana Yearly Meeting this year, held at Earlham College, were pervaded throughout by a unity of concern manifested by a harmonious meeting of minds in both the spoken word and the transaction of business. This concern is epitomized by the General Epistle:

"In our opening session we have been alerted to the need for renewed emphasis on evangelistic ministry in our work both at home and abroad. The warmth of evangelistic witness must be expressed in words, as well as in the conduct of life and service."

At the closing session the need for more evangelical ministry abroad was made clear by Dr. Wilbur Beeson, returned missionary to Africa. From his own experience Dr. Beeson knew well how workers in agricultural, industrial, medical and educational fields yearn for strong spiritual leadership. Now is the time, he pointed out, to send someone who will help lead this young Yearly Meeting in Africa in the things of the Spirit. His delineation of conditions made evident the timeliness of the action of Indiana Yearly Meeting in sending a letter to the Mission Board of the Five Years Meeting (and copies to the workers on the African field) expressing the concern that, without diminution of ministry in vocational fields, the ministry of the spoken word be strengthened by the sending out of persons committed to an evangelical mission.

Landrum Bolling, President of Earlham College, in an address on conditions in the Middle East and in Africa as he had observed them on a recent personal trip, commended highly the work of Friends in these countries, pointed out important additional education opportunities and responsibilities, and expressed the deep conviction "that effective Christianity must in the best sense of the word be evangelical Christianity."

In his portion of the report on Earlham College, given at another session, Landrum Bolling told of his dream of establishing at Earlham a small, high-quality School of Religion that would help the college in its effort to awaken young people to the great spiritual truths and stir them to leadership.

In the Quaker Lectures on "Friends Testimony to Religious Experience," Murray C. Johnson reminded Friends that spiritual leadership grows out of personal experience, out of a deepened religious consciousness. This religious experience varies with the individuals, he recalled; for some persons it is attended by a stirring, even an arresting, emotion; for others it may be a slowly developing strength that comes to the soul through the practice of daily spiritual discipline. Its reality is manifested by a transformed or stimulated life.

The obligation of the church to bring people to an awareness of Christ was the theme presented by Dr. Samuel Emerick, Director of the Yokefellow Movement. Only the power of God can take a timid, cautious, compromising church and make it dynamic, he said.

There is no way of measuring what would come of genuine ambassadorship, said Dr. Lowell Roberts, President of Friends University at Wichita, Kansas, whether it entailed going on important missions or staying quietly at inconspicuous service.

In this Sunday afternoon address and in several devotional meditations, Dr. J. Ernest Thomas, Director of the Spiritual Life Department of the Methodist Board of Evangelism, Nashville, Tennessee, exercised a strong unifying influence. In his vision of the high privileges of stewardship, of the study of the Bible as an answer to need, and of the vast resources of prayer as a renewal following periods of exhaustive service, he went straight to the heart of Christianity. The presiding clerk said of him, "One can't hear him without knowing that he is both evangelical and liberal, and this is the positive center on which our Yearly Meeting can unite."

Seven men were recorded as ministers. They were Morris Barber, Edwin E. Hinshaw, Max E. Huffman, Robert A. Shockney, J. Lewis Swander, Ellsworth Runyon, and Robert Kessler. Nine other men and two women are under the care of the Committee on the Recording of Ministers.

In its concern for the establishment and growth of new meetings, the Yearly Meeting was heartened

by the progress of the work at Fairborn, Ohio. It is hoped that within the coming year the small indebtedness at Fairborn may be lifted in order that obligations may be incurred for some other new meeting without delay.

In all these things Indiana Yearly Meeting committed itself to a deepening of life and to an extension of services for the Master.

Ruby Davis

Correspondence:

To the Editor:

The tragedy of our country today is that our congressional representatives played us false on Jan. 25th and 28th, 1955. Granting Eisenhower the power to defend Quemoy and Matsu, they handed him the power to take us into war without consent of Congress. His glib dispatch of troops to South America, Lebanon and Singapore—and his declaration (with Dulles) regarding the protection of the Quemoy-Tan Islands (Chiang's army)—display his seizure of this power.

James Reston put it correctly in the September 4th "Tribune" — "Just a few officials hold the power of war." With this act Congress gave away any semblance of our democracy that formerly existed. Modern war is mass murder, genocide — and the citizens of each country should have the right to directly register their disagreement on the matter of any nation's taking part in such an act. This obligation can be expressed only through our congressmen. Except for the six who voted against the bill they should all be thoroughly ashamed of themselves, and we as people should insist that they restore to us the Constitutional representation we deserve.

... If Walter Lippman is correct in analyzing Eisenhower's tactics as being those of a military leader, let it be said that there are occasions when statesmanship, moral integrity and concern for all humanity are needed—not military-minded surprise acts.

It is necessary for us to have responsible government whether Mr. Eisenhower's "face" is saved or not!

Vera Stephens

Minneapolis, Minn.

1958 Young Friends Conference in Cuba

August 4-11, 1958

The knock on my door came at exactly 5:30 in the morning summoning me to get up and be ready to go to the Friends School to catch the bus at 6:30.

"Son las cinco y media," ("It is 5:30 o'clock") said the watchman who had come to awaken me.

"Muy bien. Muchas gracias," (Very well, Thank you.) I replied — very sleepily.

The scene was room No. 7 at the American Club in Banes, Oriente, Cuba, where I had been an overnight guest of the United Fruit Co. I had arrived in Cuba on July 31, spending a few days visiting some of the Friends churches with Juan Sierra, clerk of the Cuba Yearly Meeting. On Sunday we had gone to Banes where I spoke in their regular Sunday evening meeting. It had been a good meeting and this visitor from the United States was very warmly received. Hospitality had been arranged for me at the American Club, and when bed-time came I had very gratefully tumbled into bed after a long, very full day.

Now it was morning, and time to begin another day which promised unusual things.

Breakfast at the Club was a fabulous affair consisting of juice, cereal, bacon, eggs, coffee — the works!—and it seemed especially strange after the rather austere Cuban breakfast of bread, butter and "cafe con leche" (coffee with milk) which I had come to expect. Then I hurried to catch the special bus which had been chartered to take the Banes Young Friends to

Gibara for the twenty-ninth annual Cuban Young Friends Conference.

The bus trip from Banes to Gibara via Holguin took about three hours, and when we arrived the Children's Day program was already underway. They had a very good program; the church was full.

The "Convencion de Jovenes" (Youth Conference) officially opened on Monday evening, August 4, with Cesar Ortiz bringing the message. The keynote was sounded early in the conference. I was impressed that the first four speakers of the conference dealt with some aspect of love—the love of God for us, our love for Him, and the way in which this love should go out to others. This was truly an inspiring aspect of the conference, taking place as it did in a country torn asunder by hatred and violence.

The political situation in Cuba right now is a distressing and difficult one. Civil liberties and constitutional guarantees have been taken away from the Cuban people. The land is under strict martial law. Skirmishes take place almost daily between government troops and rebel forces; sometimes these are light skirmishes and at other times they are fierce battles. The bulk of the rebel force is concentrated in Oriente province — the very area in which Friends are located—and at times travel within Oriente province is a dangerous thing. However, despite the dangers, more than 200 delegates came.

Our mornings were devoted to meetings for worship, lectures, and study. Cuban Young Friends had charge of their morning devotional

programs and a lecture period on the conference theme. Then I was given time as a delegate from the Mission Board for a daily lecture. A session followed with Norka Feijoo, a Cuban Methodist youth worker who led discussions on the work and organization of Cuban Young Friends. Afternoons were devoted to business meetings and social activities. The highlight of the afternoon activities was the occasional visit to "Playa Blanca" — a very nice beach across the bay from the town of Gibara. On three afternoons we went for the 15-minute ride by boat from Gibara to Playa Blanca. The times of fun and social fellowship greatly strengthened the ties of Christian love and friendship which drew us together in our times of worship and study.

In the evenings we had vesper services down near the edge of the sea, when Christian young people gathered to unite in prayer for the peace of God to reign in the world and especially in their own war-torn country. We joined together in a fellowship circle to unite our hearts in beseeching God that peace might "reign where'er the sun does his successive journeys run."

The various pastors of Cuba Yearly Meeting spoke during the evening evangelistic services, and for these meetings the church was always overflowing. Altogether, the conference was carried out in the finest spirit of Christian love and enthusiasm.

Earl W. Redding

Earl Redding is minister of the Piney Woods Meeting at Belvidere, N.C. Being able to speak Spanish he was well equipped for Friendly visiting in Cuba. The Piney Woods Meeting willingly released him for this service.



A typical mealtime scene in the dining hall during the Conference. Left to right: Inalvis Figueras, Manuel Pavon, Ohel Rubio, Otto Maleta, Iliana Ortiz, Mayin Rojas, Maria Pavon, Miguel E. Tamayo and Walter Tamayo.



Playa Blanca (White Beach) across the bay from Gibara, where the young Friends spent happy hours during recreation time in Conference week.

Increased Vision In Iowa

Iowa Yearly Meeting gathered for its 96th annual sessions, August 13-19, at Oskaloosa. This was a year of many changes in the yearly meeting with two new clerks being appointed in the opening sessions. Bernard White of Decorah, Iowa, and president of the Five Years Meeting Quaker Men's organization, accepted the position of presiding clerk; while Versa Harvey of New Sharon, Iowa, accepted the position of recording clerk. Kathryn Eichenberger and Lorena Briggs assisted Versa Harvey this year. The other clerks were continued for another year. Also Orval H. Cox, the superintendent, announced that there were to be thirteen pastoral changes at the first of September.

New ministers coming into the yearly meeting include: Kenneth Pohlenz to the Grinnell Meeting, from Asbury Seminary; Wayne Conant to the LeGrand Meeting, from Kansas Yearly Meeting; and Harold Tollefson to the Minneapolis Meeting from Wilmington Yearly Meeting. Three men were recorded as ministers: Albert Spangler, who will serve with his wife Athena Mortimer Spangler at Pleasant Ridge; William Wagoner, who with his wife Joyce is under appointment to Jamaica; and William Griggs, who is serving the Noblesville, Indiana, Meeting while attending Butler University.

Special speakers during the

yearly meeting were Glenn A. Reece, Jeanette Hadley, Pearl Spoon, Leonard Hall, William Wagoner and Earl Craven, all Friends. Rev. Ralph Erickson of Des Moines spoke on behalf of Christian education. He is pastor of the First Covenant Church in Des Moines and local chairman of the National Sunday School Association Convention to be held in the Iowa capitol this October.

High points of interest were the missionary services held on Sunday afternoon with Bill Wagoner challenging young people to dedicate their lives for mission service; and again on Monday when Pearl Spoon spoke twice and when the Missionary Committee gave its report. Four couples have gone from Iowa this year to missionary work: Herschel and Mildred Mendenhall to Africa, Ada and Roy Williams and William and Joyce Wagoner to Jamaica, and Charles and Charlotte Scott to Bolivia. The latter couple is going under Oregon Yearly Meeting. This brought much rejoicing and prayer during the yearly meeting.

The report of the Young Friends Board stated that nearly 400 young Friends attended Quaker Heights camp and that consideration was being given to having five camps instead of four in 1959. The yearly meeting expressed its appreciation for the work being done by this board. A "Youth Fellowship Ladder" was introduced. This is a program designed to help every

youth group grow from a "Class C" to a class "AAA" standing.

The Christian Education committee introduced the "Sunday School Crusade of 1958" which is to be held October 26 through November 30th. It is the hope of this committee that participation in this crusade will bring new interest and incentive to each local Sunday School.

Although many of the reports for the past year were not encouraging, it was with rejoicing that the yearly meeting heard of the plans for the future, which seemed to be given with increased vision of the work before us and a new determination to get the work done.

Almon White

Letter from Young Friends in Cuba

Our 29th conference of Young Friends, held at Gibara, closed some days ago. Our meetings were held without difficulties, peacefully, and full of enthusiasm and Christian fervor. We met in the mornings, afternoons and evenings, and all was a blessing from the Lord.

We enjoyed the excellent talks which Earl Redding brought us, all full of the true Christian spirit.

We feel profound gratitude to the Board of Missions for the great help which we have received.

Many thanks, in the name of the 29th Conference,

Orfa Catala, Secretary

TRANSITION

Grant that the challenge of the past may now
Become a steadfast staunch resolve—a vow
To serve Thee through all years that lie ahead.
May flashing revelation now be wed
With faith enduring. What my dreams ignite,
May will sustain — an everlasting light.

Patsy Diener

GIFT OF MUSIC

I walked, alone, a village street:
The glorious music of a choir
Reverberated through the air
And filled me with intense desire
To know what being there could be
In earth below or Heaven above
Whose holy majesty evoked
Such praise and melody of love.
A church there was across the way
With shadowy doors flung open wide.
'Twas there I met and found my God —
But music ushered me inside.

Patsy Diener

THE OLD TUNE

I used to know a song too sad—
Of love, that had to turn and die;
But thought it merely beautiful,
The young believing I.

Then suddenly remembering
(In spite of long and well spent years),
I tried to hum that tune of old,
But could not sing—for tears!

Magny Landstad Jensen

HOLY STONES

Between the shores of twilight and of dawn
Flows the swift stream of my sub-conscious prayer,
A primal force, no longer purposeless,
But of the Spirit's channeling aware.

And in the night, dear brief awakenings
With joyful call to worship and adore,
Are but the easy stepping stones I take
To reach the sunrise shore.

Belle Chapman Merrill

Friendly Life = Far and Near

LINCOLN SCHOOL, in Providence, Rhode Island this year celebrates its 75th anniversary. Recently two of its faculty members attended the Pendle Hill Conference, September 3 to 6th. They were Mary T. Campbell, Director of the Lower School at Lincoln School, and Janet MacDougall, Head of the Latin Department.

PHILLIP FRAZIER, who worked with his wife Susie Frazier for Friends among the Kickapoo and Osage Indians in Oklahoma for many years, is now serving six Indian Congregational churches on Standing Rock Reservation, near McLaughlin, S.D. Last month in Chicago Philip Frazier was given the Indian Achievement Award by the Indian Council Fire, a national organization devoted to furthering the best interests of the American Indian. Philip Frazier is a full-blooded Sioux.

THE QUAKER TEAM at the United Nations for the current General Assembly includes Gerald Bailey, and Edgar and Mignon Castle, all British Friends, Cecil Evans, from Canada, and Jotham and Rhoda Standa from Kenya Colony, British East Africa, where Jotham Standa is Clerk of East Africa Yearly Meeting. Elmore Jackson has returned from Lebanon to his position

as director of the Quaker program at the United Nations.

TO TORONTO, CANADA, for the semi-annual meeting of the Board of Managers of the Commission on Missionary Education of the National Council of Churches have gone two Friends. Mildred E. White attends as representative of the American Friends Board of Missions, and Ethel Wesner, wife of Stacy Wesner who is minister of the Georgetown, Illinois, Meeting, will represent the national United Society of Friends Women.

SYLVAN AND HELEN MARDOCK from Hallowell, Kansas, have entered the work of the Associated Executive Committee of Friends on Indian Affairs in Oklahoma, as of September 1st. Sylvan Mardock will serve as pastor of the Hominy Friends Church, and the family, including their daughter Mabel, will live in the parsonage at Hominy. Sylvan Mardock helped this summer with the Quivering Arrow Camp in which the efforts of the four Oklahoma Indian centers were joined for this youth camp. . . . Ivan Clark, who has been the pastor at Hominy, has entered Boston University this fall to continue graduate study. He with his wife and five-month old child will be living at 14 Buswell

Street, Boston, Massachusetts. Ivan and Mary Kathryn Clark are recent Earlham College graduates.

THE RIDGEFARM, ILLINOIS Friends Church was the scene of a farewell party for J. Grant and Jeanette Johnson on August 24th. Grant Johnson has terminated thirteen years of pastoral service in that meeting. A fitting tribute was given that Sunday, mentioning the faithful and devoted service given the meeting and community. Since then, the Johnsons have moved to Scotland, Illinois, where they are serving Friends Chapel Meeting.

James and Ethel Furbay, formerly of the Mooresville, Indiana, Meeting are now serving Ridgefarm. A reception was given them which included words of welcome from Friends and other ministers in the community.

A farewell reception had been given the Furbays at Mooresville in the home of Willis and Clara Richardson. The meeting presented them with a beautiful silver pitcher as an expression of their friendship.

OLE OLDEN, who is Clerk of Norway Yearly Meeting, and the principal of a high school has visited in the United States during the month of August. He was invited to attend a conference of the International Association for Religious Freedom held in early August in Chicago. He has visited relatives, friends, new Friends and Friends meetings throughout the middle and far west. Some of the places where he stopped included Sioux City, Iowa, Salt Lake City, Utah, San Francisco, California, Eugene and Portland, Oregon and Seattle, Washington. He has enjoyed his contacts everywhere, and his visitation has increased his conviction that Friends have a tremendous "need for a new religious language."

FROM HECTOR'S RIVER, Jamaica, a Friend wrote eagerly in early September, "This morning, our new minister, William Wagoner, was introduced to us by Gladys Jones. He then addressed us in an extremely inspiring manner on the theme, 'And the people had a mind to work.' It is a time of great moment, when we once again have a leader. Our people were moved, for their voices rose in unusual volume as they sang, 'All Hail the Power of Jesus' Name,' 'Tell Me the Old, Old Story,' and 'Jesus Calls Us.' The choir gave as special music



Grant and Jeanette Johnson

the lovely, meaningful Twenty-third Psalm."

William and Joyce Wagoner, members of the Le Grand, Iowa, Meeting, are under appointment by the American Friends Board of Missions to serve at Seaside Meeting. Both are graduates of William Penn College, Oskaloosa, Iowa, and for the past four years have served the Stavanger Friends Meeting near Marshalltown, Iowa.

Friendly Fellowship

Anderson, Indiana — The minister of First Friends Church in Anderson, Raymond Breaker, was one of the leaders for the Senior Camp at Quaker Haven this summer. . . . During the minister's vacation the guest ministers at First Friends were Charles Cochran, Harold Smiser of Marion, and Edgar Smith from Anderson College. . . . Friends are sorry to learn of the serious illness of two Anderson Friends, Alden Faussett and Milton Small.

* * *

Palmer Lake, Colorado — Penn Quarterly Meeting of Nebraska Yearly Meeting met eighth month, ninth, at Palmer Lake, Colorado. We were happy to have many Friends with us — Lindley and Corono Cook from Central City; Robert and Adele Joy; and the Raymond Platts. The attendance was one of the best. Reports were given on Nebraska Yearly Meeting. The Ministry and Council consideration, "What are the aims and purposes of our Meeting for the coming year?" was led by Ethel Ingraham. Lindley Cook inspired us to live a happy meaningful life when he gave the morning message. He had also spoken that Sunday morning at the Little Log Church. He and Corono Cook were most helpful and encouraging, and the fine spirit they shared with all our meetings in Penn Quarter was greatly appreciated. . . . The Denver and Palmer Lake Meetings were most happy to have Norman and Mabel Young from Western Yearly Meeting in our midst during their vacation time, when they were visiting Friends and relatives. Norman spoke in both the Denver and Palmer Lake Meetings. Mabel was always ready to speak a good word for "The Missionary Advocate." We appreciated our visiting Friends.

Evalena Macy

* * *

Ludlow Falls, Ohio — One summer day recently the Junior Fellowship and Choir had a day "all of their own" when they were taken to visit the Cincinnati Zoo. Altogether 29 children and accompanying adults made the trip. Who was happiest?

* * *

Hesper, Iowa—Winneschiek Quarterly Meeting was held at Hesper the last week-end in July. The general superintendent, Orval Cox, and his wife Lois were present and brought helpful messages. Other Friends from Valton and Sturgeon Bay, Wisconsin, were also in attendance. Richard Hartman is now serving the Hesper Meeting as pastor. With him are his wife Iva and two children. . . . Naomi Olsen, who has been pastor at Hesper for the past eleven years is now serving at William Penn College in Oskaloosa, Iowa, as House Mother. . . . Orin and Oshea Hutchins, who served at Hesper about forty years ago, were in Hesper for most of the summer, but will return to California for the winter. . . . Several young people attended camp at Quaker Heights near Eldora, Iowa, this summer and received spiritual help. . . . Vacation Bible School was held for one week; and a good Children's Day program was given at the Sunday morning worship.

Minnie Street Bielski

* * *

Salem, Indiana — Former students, alumni and teachers attended the third reunion of Blue River Academy on Aug. 10th. Following a basket dinner in the church, the history of the early church and school was vividly recounted by Murl Trueblood. The two-room schoolhouse that occupies the lot adjoining the church remains as property of the Blue River Church. Built by Friends in 1864 it has housed the Blue River Academy, which later became Washington Township's first high school, a Friends private school and the Blue River elementary school. Communica-

COMING EVENTS

October 27-29 — First Fall Young Friends Political Education Seminars at the United Nations.

October 27-30 — National Assembly of United Church Women, Denver, Colo.

November 6-8 — Executive Council, Five Years Meeting, Oskaloosa, Iowa.

November 10-12—United Society of Friends Women Seminar at the United Nations.

November 18-21—World Order Study Conference, Cleveland, Ohio.

November 20-23 — First General Reunion of Mexican Friends, Ciudad, Victoria.

November 24-26—Second Fall Young Friends Political Education Seminar at the United Nations.

December 2-4—Meeting of Superintendents and Secretaries of Yearly Meetings, Quaker Hill, Richmond, Indiana.

The Coming Events Calendar lists events in which Five Years Meeting members are involved, plus other events as requested.

tions from students and teachers far away were a welcome part of the celebration, as more than 100 persons gathered for this fellowship.

* * *

Chicago, Illinois — The Peace and Social Concerns Committee of the Chicago Monthly Meeting recently "concerned" Friends and neighborhood youngsters with an ice cream social on the Meetinghouse lawn. Proceeds of the sale go to the Friends Committee on Legislation to help that program. Thanks were expressed to all who helped by lending their appetites to a pleasant evening.

* * *

Richmond, Indiana — Parents and Christian education workers of West Richmond Meeting met together on the evening of September 15th to hear Dr. Richard E. Lentz of Indianapolis. Dr. Lentz, who for many years directed the Adult and Christian Home Life Departments of the National Council of Churches, is now directing Christian education work in his own denomination, The Disciples of Christ. Following an informal meal together, Dr. Lentz spoke, emphasizing the need for a new and fresh approach to Christian evangelism, commensurate with the great need.

West Richmond Friends have welcomed to their meeting Kenneth and Hope Nagle and their family. Kenneth Nagle is serving the meeting as director of Youth Activities. Until recently he was minister of the Thorntown, Indiana, Meeting and had been teaching and coaching in the schools there. Now he teaches at Test Junior High in Richmond. Both Ken and Hope are Earlham graduates.

* * *

West Milton, Ohio — Center Meeting is deeply involved in the Milton-Union Teaching Mission, scheduled for October 23-29. Friends on the Executive Committee include Logan Smith who is president of the Ministerial Ass'n., Lee Hisong who is Census chairman, and Jim Elicker, who is vice-president of the Council of Churches. Assembly members are Herman Heisey, Norman Van Zant, and Dorothy Yount. Guest leader for the Mission will be Milton Hadley, secretary of the Board on Peace and Social Concerns of the Five Years Meeting.

The purpose of the Mission is to discover the total evangelistic responsibility and opportunity of each church in the community; then to help each church cultivate and enlarge its fellowship. The Mission makes evangelism the main object of the entire church program.

Jericho, Indiana — Some 15 or 16 young Friends accompanied by Gerald Rees, their minister, and several other adults, recently spent a day in retreat at Quaker Hill "learning about the Five Years Meeting." Meeting at 9 a.m. first for a devotional period, they heard then from Will Reagan, Rick Kendall, and Milton Hadley, speaking on the "Origin, Tasks and Objectives of the Five Years Meeting." They took a tour of the grounds and Central Office building, with a sack lunch being followed by a discussion on their individual relationships to the local meeting, this being led by Will Reagan. Much recreation preceded their dinner at Quaker Hill, and before leaving their thinking was directed by Dave Castle on "Meddling or Muddling."

* * *

Richmond, Indiana — Two students are joining the staff at First Friends as Internes in Christian Work. The meeting will give two scholarships to Earlham College for their work. Jack Kirk, a Friend from Philadelphia who is preparing for the Friends ministry, will work with Junior and Senior High School groups in the capacity of Youth Worker. Frances Warren, a Friend from Wilmington, Ohio, who is co-clerk of the Young Friends of North America, will become a Christian Education worker and will spend her time with Sunday School departments as high as Juniors. Her college work has been in elementary education, and she is now transferring to Christian education. Jack Kirk has been in youth work this summer, and comes as a capable leader. Jack and Fran are both Seniors at Earlham.

The creation of these two scholarships as a means of providing future leadership for the Society of Friends seems a direct outcome of thinking at the recent Germantown Conference on ministerial training.

BIRTHS

Hunt—To Byron and Ruth Cook Hunt, in Peru, Indiana, on August 27, a son, Ted Walter.

Keesling—To Robert and Dolores Keesling of Winchester, Ind., on Aug. 6, a daughter, Elizabeth Ann.

Mansoor—To Isa and May Mansoor, in Dalton, Georgia, on September 6, a son, Jeffrey Jiries. May Mansoor is a daughter of Dr. Jiries Mansur, Clerk of the Ramallah Monthly Meeting, Jordan.

Reece—To Paul and Janet Reece of Iowa City, Iowa, a son, Norman Wayne, on April 24.

MARRIAGES

Beher-Hinshaw — Charlotte E. Hinshaw, of Mooresville, Indiana, to Orel

L. Beher, of Indianapolis, in the West Union Friends Meetinghouse, Monrovia, Indiana, August 31st, Albert L. Copeland officiating.

Clark-Trissel — Rosemary Trissel, daughter of Mr. and Mrs. Linville Trissel of Frankton to Max E. Clark, son of Mr. and Mrs. George E. Clark, on July 26, in the Frankton Christian Church.

Cox-Cook—Agnes E. Cook, daughter of Elva D. Cook, of Plainfield, Indiana, to Fred N. Cox of Columbus, Ohio, at the home of the bride, on August 5th, Albert L. Copeland officiating.

O'Neal-Dilts—Marshal Dilts, daughter of Mr. and Mrs. Loren Dilts to William O'Neal on July 27, at the First Friends Church in Anderson, Indiana.

Shrock-Zehring — Anita Zehring to Fred Shrock, son of Mr. and Mrs. Carl Shrock of Amboy, Indiana, at the Cassville Methodist Church, September 6, Donald Preston officiating.

Deaths

W. O. Mendenhall



1879-1958

Mendenhall—W. Orville Mendenhall, a member of First Friends in Whittier, California, at the home of his son in New Jersey, on July 5, 1958, aged 79 years. The son of Albert W. and Almeda Rees Mendenhall, he was born in Ridgefarm, Illinois, on May 10, 1879. He was nurtured in the atmosphere of a Friendly home and went to Penn College where he received his B.A. degree in 1900. After a year of graduate work at Haverford College, he taught at Wilmington College.

On June 22, 1907, he was married to Lucy Osgood, and the young couple began housekeeping in Richmond, Indiana, where W. O. Mendenhall became Dean of Men at Earlham College. While there he received his Ph.D. from the University of Michigan in 1912.

W. O. Mendenhall served as president of two Quaker colleges — Friends University in Wichita, Kansas, and Whittier College in Whittier, California. Con-

stantly he made an immeasurable contribution to the lives of young people, not only by being a good administrator and educator, but by being a real friend to the students. He was always interested in youth and had served as a member of the National Council of the Y.M.C.A. and as chairman of the Student Division.

A faithful member of the Society of Friends, he served it well in many capacities. He gave outstanding service as Clerk of the Five Years Meeting. His concerns for the church and particularly for the Friends ministry were many. He traveled extensively. He recognized the need for a more adequately trained pastorate and for several years gave his thought and energy to that task. Active in the American Friends Service Committee, he served as chairman of the Pacific Southwest Region and later was Regional Chairman Emeritus. In 1943 he visited units of the British Friends Service Committee as a special representative of the A.F.S.C.

Together he and Lucy Mendenhall attended the World Conference of Friends in Oxford, England, in 1950, at which time he was vice-chairman of the Conference Committee.

Lucy Mendenhall died in 1956, after which he moved to New Jersey to live with his son, William Mendenhall. Many friends will miss this loyal Friend who was known for his depth of Christian insight and understanding; for his personal courtesy, sincerity and kindness; for his keenness of intellect; for his contagious strength of character and integrity; for his spirit of peace which was built upon a foundation so solid it did not crumble even in the midst of storm; for his wholesome good humor; and his personal concern for individuals.

Memorial services were held for W. O. Mendenhall in First Friends Church at Whittier, on July 8th.

Hadley—Carrie Butler Hadley, a member of the New Providence, Iowa, Meeting, on August 28th, at the age of eighty-two years. The daughter of William Henry and Martha White Butler, she was born on April 30, 1876, in Jasper County, Iowa. At an early age she came with her parents to New Providence, where she graduated from the Friends Academy and later from Penn College in Oskaloosa, Iowa.

A birthright Friend, early in life she felt the call of God for Christian service and was recorded a minister. She served as a mission worker among the loggers in Muscatine, as a pioneer minister in Dakota. She held pastorates at Pleasant Ridge, Liberty, Paton, Ackworth, Hartland, Grinnell, and Stanford. and was assistant pastor of the Des Moines Meeting. On August 7, 1936, she was married to Riley J. Hadley. They lived for a few years near Grinnell, moving later to a farm near New Providence. Surviving are her husband, three stepchildren, Leona at home, Mrs. Arthur McDowell of Grinnell and Corwin Hadley of New Providence, and her brother, Merle Butler of Caldwell, Idaho. She was preceded in death by her parents, three brothers, Edgar, Ray and Harry, and one sister, Elma Etta, who died in early childhood.

A memorial service for Carrie Hadley was held August 31 in the New Providence Church conducted by Charles O. Whitely, who was assisted by Lewis D.

Savage. Burial was in the New Providence Cemetery.

Marley—Charles Dana Marley, on September 3, following an accident near his home, Martinsville, Indiana, aged 83. Born near Monrovia, Indiana, on Oct. 1, 1875, he was the son of a Quaker mother. At the age of ten he was converted under the ministry of Elwood C. Siler of Bloomington, and later united with his mother's meeting, West Union. He graduated from Central Academy at Plainfield about 1895 and from Earlham College in 1899. He married Emma Hunt, an Earlham classmate; and after her death in 1929 was married to Gladys Guyer. They made their home in Martinsville for many years and Charles was an active member of the West Union Meeting. He was much interested in all work of Friends and had attended a number of conferences among Friends here and in England. Surviving besides his wife are three children and five grandchildren. Services were conducted by Albert L. Copeland, with burial at West Union.

Mills—John Delos Mills, member of University Friends Church, in Wichita, Kansas, on August 16, 1958, aged eighty. The son of John P. and Elizabeth Mills, he was born at Sioux Rapids, Iowa, on August 3, 1878, the sixth child in a family of ten. He attended the public schools of Iowa, then Legrand Academy and was graduated from Penn College in 1906. As a young man he gave his heart to the Lord and during his college days began preaching in nearby Friends meetings. Soon he was recorded a minister by Iowa Yearly Meeting.

Following graduation he went to Kansas to become principal of Hesper Academy and pastor of the Hesper Meeting. Here he met Ardella Votaw, to whom he was married on September 2, 1908, and to them were born four children. John and Della Mills were called to other pastorates in Kansas City, Missouri, Earlham, Iowa, and Central City, Nebraska. His work as a teacher took him to Pacific (now George Fox) College in Newberg, Oregon, where in 1919-1921 he served as Acting President. He then came to Friends University, Wichita, Kansas, where he continued to teach until his retirement last year. He took graduate work at Kansas University, earning his A.M. degree in 1929. His fields of teaching included Bible, Education and Philosophy.

John Mills was an active and concerned member of University Friends Church, serving faithfully on Ministry and Oversight and carrying many committee responsibilities. He served Kansas Yearly Meeting as Recording Clerk for a time and was a member of its Permanent Board. For many years he was a member of the Wichita Board of Released Time Education. One of his greatest contributions lay in his personal counselling and his influence toward the Christian development of students in his classes.

Surviving besides his wife are three daughters, Elizabeth Rowland, Dorothy Toews, and Mary Catherine Lewis. Services were conducted by Robert Cope and Alfred Smith, with burial in Wichita.

Ranck—George G. Ranck, at Reid Memorial Hospital, Richmond, Indiana June 13, 1958. He was an active mem-

ber of the Fountain City Friends church, where he taught classes in the Sunday School for many years. For thirty-seven years he was an educator, principal and teacher in the schools of Wayne County and surrounding counties, having retired in 1953. Surviving are the widow, Inez Swain Ranck and three children, Alice Mary Ranck of New Albany, Indiana, Dr. Benjamin A. Ranck of Gary, Indiana, and George Ranck Jr. of Williamsburg, Indiana.

Correction: In the last issue the death reported was that of Charles H. Thomes, mistakenly printed "Thomas."

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 2-7531 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30

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a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec. — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 10 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida — Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 8. South Lakeside Drive, Lake Worth.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 8:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H.A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Sunday School, 10:45 Meeting for Worship. Errol Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown, R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, Terrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St. 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meeting for Worship, 11:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m., each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence, Massachusetts — Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Cooney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27. Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-8159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, W. down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gaspert — Friends Meeting. 10:00 Sunday School. 11:00 Morning Worship.

NEW YORK CITY—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave. Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

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NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Mid-week Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30, Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.) First-day School 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting. Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandles, 234 Jones JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U. phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MELrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

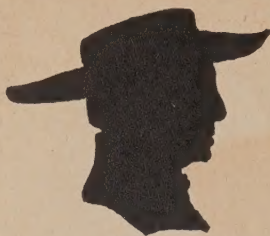
Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

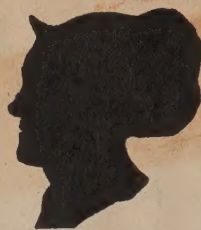
San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras, Visitors call 6-0560.



American

Quakerama

True Stories of Quaker
Life, Concern and Humor



The Oldest American Meeting

Oldest of the over one thousand Friends Meetings in the United States is a Meeting which is to be found at the base of the curling finger of land which forms Cape Cod Bay on the southeastern tip of Massachusetts. The old meetinghouse at Sandwich, though now used only for Quarterly Meeting, testifies to more years of Quaker history than any other spot in the nation. Alice Howland Macomber has collected much of the history of Sandwich, and from her address given October 12, 1957, for the 300th Anniversary of the coming of Friends to Sandwich have been taken these fragments of its life and color:

Recorded history indicates that Christopher Holder and John Copeland arrived in Sandwich from England in August in 1657 by way of Newport, Martha's Vineyard and what is now Falmouth. This date is just ten years after the rise of the Society in England under the ministry of George Fox. Holder and Copeland were not acceptable to the authorities of the Vineyard. At Sandwich they found a number of families somewhat unsettled in their church relations. Here the messages of the two were well received and in the space of one year eighteen families were professing with Friends, and most of the town inclined to their view, so much so that if a Sandwich man went to Boston he was liable to be taken for a Quaker.

The difficulties and persecutions experienced by the Quakers led a Newport Indian to say, "What kind of a God have these English who can deal so with one another about Him?" His observation might have been more emphatic had he known that in Barnstable the magistrate gave Holder and Copeland each thirty-three lashes with a so-called new tormenting whip with three cords and knots at the end. The persecutions and the fines imposed make a long and harrowing story. Quakers were fined for every Sunday they did not go to

Pilgrim Meeting and for every Sunday they went to their own. Entertaining a Quaker for even a quarter of an hour brought a fine.

The year 1661 stopped the hanging of Quakers, but their persecution continued over a period of 21 years from their beginning. Notwithstanding the severity meted out to them, historian Freeman says Friends were regarded by their Sandwich neighbors as among the best and most esteemed citizens, benevolent and kind, pure in morals and honorable.

The difficulties which these earlier Friends encountered no doubt helped to develop forceful opinions. There was pronounced disagreement between individuals. The records make frequent mention of committees to hear and settle differences and to report.

(To be continued)

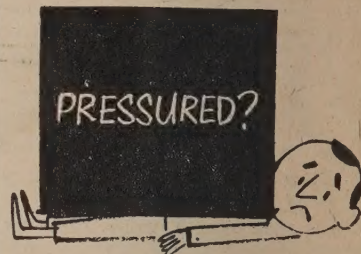
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